DOMESTIC VIOLENCE: A CURRICULUM FOR MUSLIM COMMUNITY LEADERS AND RELIGIOUS LEADERS

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ABSTRACT

DOMESTIC VIOLENCE: A CURRICULUM FOR MUSLIM COMMUNITY LEADERS AND RELIGIOUS LEADERS

By

Sabeen Shaiq

August 2007

This curriculum was created to educate Muslim community leaders and religious leaders about the nature of domestic violence, how to identify it, and how to deal with it. The purpose of this curriculum is to enhance the understanding of domestic violence within the Muslim community so that more can be done about it and support can be offered to the people who suffer from it. This curriculum explores the cycle of abuse, types of abuse, how abuse might differ within the Muslim community, how best to prevent and report domestic violence, and the affects this violence has on children.

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CHAPTER 1

INTRODUCTION

Purpose of the Curriculum

The purpose of this curriculum is to inform, educate, and train the Muslim community about domestic violence (DV), its effects, how to deal with it, and the truth about what it is. It focuses specifically towards people in leadership positions in the community, at the *Masjids* (place of worship for Muslims) and community based organizations. This curriculum will inform participants about the nature of domestic violence, how to identify it, and to know how to best prevent and report domestic violence in culturally appropriate ways that meet legal mandates. This curriculum is directed towards the immigrant Muslim community, but can be helpful for the indigenous and convert Muslim communities as well.

The training is broken up into four topics within the curriculum. The first module includes an overview of what domestic violence is, statistics about domestic violence within the Muslim and non-Muslim communities, causes of domestic violence, and warning signs. The second module explains barriers to leaving an abusive relationship, the effects domestic violence has on children and families and mandated reporting laws. The third module dispels common myths within the Muslim community and gives culturally competent alternatives to dealing with and reporting domestic violence. The

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fourth module discusses strategies for working with battered women, intervention goals, and safety planning.

Definition of Terms

For the purpose of this thesis the following will be defined as:

Domestic Violence: A cycle or pattern of abusive behaviors between people in an intimate relationship for the purpose of power and/or control. This includes violence against both elderly and children. It also encompasses acts of violence that can be verbal, physical, emotional/mental, spiritual attacks, and sexual.

Islam: A monotheistic religion with its roots in the Abrahamic traditions of Christianity and Judaism, characterized by the acceptance of the doctrine of submission to God and to Mohammad as the last prophet of God.

Muslim: A believer in or adherent of Islam. Immigrant Muslims are born into Islam, whereas convert Muslims choose to convert into Islam.

Rationale for the Curriculum

Islam is one of the fastest growing religions in the United States today (U.S. Department of State, 2001). Estimated to number 6 million in the United States, Muslims are projected to outgrow the Jewish population by the year 2010, becoming the second largest religious group in America (U.S. Department of State). Muslims in America are a diverse group comprised of first generation immigrants and their descendants from Africa, Asia, the Middle East, the Caribbean, and Eastern Europe. Additionally, American-born Muslims include Anglo-Americans, African-Americans, and Latino-Americans (Council on American-Islamic Relations, 2005).

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Domestic violence affects people from all cultures, ethnicities, and religions, from all socioeconomic status, ages, and education levels. In spite of this fact, much of the research done in regards to domestic violence has not taken into consideration particulars of specific cultures and religions, based on the limited amount of information published. Since trainings set up for the dominant culture will not suffice for all cultures, this curriculum will set out to help broaden the choices the Muslim community will have.

Target Population

This curriculum is designed for participants of Muslim background, especially those in leadership positions. Initially it will be offered to the Islamic Social Services Association, so that trained professionals can choose to utilize this curriculum. It will also be made available to leaders within the Muslim community. This curriculum will also be available to people from different ethnic and religious groups, who can alter it to fit their own communities. Participation in this program is voluntary and prospective participants will be made aware of this training through advertisements at the *Masjids*, community centers, and Muslim media outlets. Support for participation will also be garnered through meetings with Masjid leaders and religious leaders.

About the Author

Sabeen Shaiq is a graduate student in the Social Work Department at California State University, Long Beach. She is also working full time at an international humanitarian organization based in Buena Park, California. Sabeen is interested in working in international social work focusing on refugees, women, and HIV/AIDS along with working on domestic violence domestically. She considers herself a practicing Muslim.

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CHAPTER 2

LITERATURE REVIEW

Overview

This literature review examines the current literature available regarding domestic violence and Muslims both within America and the broader global context. It provides a general overview of domestic violence, Muslim women and domestic violence, the Islamic view on violence against women, the stigma and taboo that faces this specific population, different socio-political variables, and domestic violence and American Muslims.

In 1970 there were no shelters for abused women in the United States. Currently there are over 1,300 shelters, which operate at full capacity. In some areas they must turn away more than half the victims who come to them for refuge (Summers & Hoffman, 2002). Although the level of domestic violence has not significantly increased in occurrence in the United States, its magnitude is shocking. Berry (1998) estimated that, between 25% and 50% of women would be physically battered by their partner at least once over their lifetime. In 2002, domestic violence caused more injuries than rapes, muggings, and car accidents combined (Summers & Hoffman). The cost of domestic violence annually exceeds $5.8 billion, including $4.1 billion in direct health care expenses, $900 million in lost productivity, and $900 million in lifetime earnings (Centers for Disease Control and Prevention [CDC], 2003).

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Domestic violence exists in all quarters of society irrespective of race, socio-economic status, culture, ethnicity, age, or gender. There are certain factors such as poverty, unemployment, and familial stress that could put someone more at risk but nothing can guarantee your security or risk. According to the Bureau of Justice Statistics Crime Data Brief (2003) on average more than three women are murdered by their husbands, boyfriends, or intimate partners in this country every day. Women of all races are equally susceptible to violence by an intimate partner (Bureau of Justice Statistics, 1995).

According to the World Health Organization (WHO), many cultures actually condone a certain amount of domestic violence (WHO, 2000). This is probably true because of the patriarchal systems that continue to exist in much of the world. There is a current power structure between the genders that has become the status quo, and therefore neither males nor females fight it, they just accept it as the norm. Reports from several parts of the Middle East, South Asia, Western Asia, and Africa and among the immigrant and non-immigrant populations of North America offer examples of the pervasive nature of domestic violence that cross all boundaries and cultures (Smith, 1990).

Muslim Women and Domestic Violence

In 2000, the Peaceful Families Project conducted the first nationwide survey of domestic violence in the United States Muslim community and found that approximately 12% of Muslims exist daily with the misery of physical domestic violence. Ensuing surveys by others indicate that if one considers the other forms of violence (i.e., emotional, sexual, financial), the percentage climbs to 47% (Khan, 2006).

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Wife beating and sexual violence against women are common, widespread and far-reaching (WHO, 2005). The "WHO Multi-country Study on Women's Health and Domestic Violence against Women" (2005) is based on an assessment of 24,000 women in 10 countries. Women in Bangladesh, Brazil, Ethiopia, Japan, Namibia, Peru, Samoa, Serbia and Montenegro, Thailand and Tanzania responded to the survey, all of which had had a male partner at some point. The survey reported that the chances that women have been physically or sexually assaulted, or both, in their lifetime ranges from 15% in Japan to 71% in rural Ethiopia. The report also stated that the violence has severe health and economic consequences. "Domestic violence, in particular, continues to be frighteningly common and to be accepted as 'normal' within too many societies," says the report, the first global look at these kinds of assaults (WHO, 2005).

There have been studies completed in Muslim countries that give a glimpse of the pervasiveness of domestic violence in those countries. Some of the same cultural ideals and upbringing that allows domestic violence to take place in Muslim countries follows them even if they are residing in the United States. The limited research on Muslims and domestic violence offers an adjustment to the misconception among Muslims that family violence only affects a small percentage of women.

In a study conducted in a public sector tertiary hospital in Karachi, Pakistan, out of 70 men interviewed, 33% reported ever slapping their wives (Shaikh, 2000). Studies and reports from other South Asian countries found similarly high rates of physical abuse (Martin, Tsui, Maitra, & Marinshaw, 1999). The Egyptian Demographic and Health Survey of 1995 (El Zanaty, Hussein, Shawky, Way, & Kishor, 1996) conducted a national random sample of 14,779 women, which indicated that 1 out of every 3 Egyptian

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women who had ever been married had been beaten at least once since marriage and one third of those were abused at some point during a pregnancy. In another study (Macey, 1997) conducted among Muslim men and women in Bradford, United Kingdom, men used Islam to rationalize violence against women; whereas, women used religion as a source of strength and a negotiating medium for the cultural and religious taboos imposed by their spouses. Signifying an opportunity for change in male attitudes, Muslim Filipino men reported that they felt negatively concerning their violent acts, that their violent behaviors could be changed, and that they were willing to change, despite holding on to their traditional male authoritarian position in the family (Anonymous, 2001). Studies have also revealed that the lower the level of the man's education the greater the inclination to justify wife beating (Haj-Yahia, 1998a).

Haj-Yahia (1998b) found that both Arab men and women are prone to rationalize violence towards wives if the wife does not mind her husband, undermines his authority, insults him in front of his friends, does not respect his parents and siblings, and does not live up to his expectations for functioning as a wife and a mother.

Islamic View on Violence Against Women

Women ought to have complete access to economic, intellectual, and political participation, and men would value and consequently contribute fully in home and child care for a more balanced and fair society (Wadud, 1999). This research, along with the findings of two other Islamic scholars, Mernissi (1991) and Hassan (1991), showed that the subject of gender relations is discussed and contested within Islamic circles. Muslim women, at least in theory, have access to Quranic interpretations that support gender equality at home, in the workplace, and in politics (Predelli, 2004).

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There are many sources that illustrate how true interpretations of Islamic texts do show the equality and rights afforded to all women. Islam actually revolutionized gender relations and women's rights when it was initially introduced in pre-Islamic Arabia (Douki, Nacef, Belhadj, Bouasker, & Ghachem, 2003). Islam modified Arab practices, such as polygamy, free divorce, female infanticide, and marital violence, to the benefit of women (Abdul-Rauf, 1978). At which time infant females were buried alive and husbands had the right of life and death above their wives (Douki et al.). However, patriarchal interpretations of Islam and the mixture of cultural elements have restricted the progressive nature of women's rights provided by Islam (Abdul-Rauf).

Islam forbade female infanticide and also scorned the fathers who viewed the birth of females with contempt: "whenever any of them is given the glad tiding of the birth of a girl, his face darkens, and he is filled with suppressed anger, avoiding all people because of the alleged evil of the glad tiding which he has received, and debating within himself: Shall he keep this child despite the contempt which he feels for it--or shall he bury it in the dust? Oh, evil indeed is whatever they decide!" (Asad, 2003, p. 449, Quran, 16:58-59). According to Islamic belief the last Prophet, Muhammad also added "Whosoever has a daughter and does not bury her alive, does not insult her, and does not favor his son over her, God will enter him into Paradise" (Ibn Hanbal, No.1957). The Quran severely condemned the old customs of ill-treating women (16, 58-59, and 81, 8-9), and protected their rights in one of its longest chapters, four, which is given the title "Women" (Asad).

In actuality, Islam provides women the right to safety and security, as well as the right to compassion, equity, and freedom from harshness. Furthermore, women are

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afforded the right to freedom from fear of any human being and from all oppression, the right to justice, freedom from defamation, and the right to peacefulness even throughout divorce (Alkhateeb & Ahmed, 2000). The passage below is from a book on women and Islam, describing how a woman should be treated according to Islamic beliefs.

> As a mother, a woman is to be treated with filial love and veneration,
>
> As a daughter, she is to be treated with parental love and compassion,
>
> As a sister, she is to be treated with devoted love, respect and consideration,
>
> As a wife, she is to be treated with constant concern, unbounded care, deep sympathy and loving passion,
>
> And outside these family ties, just simply as a woman, she is:
>
> An individual worthy of dignity and respect,
>
> An independent human being, a social person, a legal person, a responsible agent, a free citizen, a servant of God, and a talented person, endowed, like a male person, with heart, soul, and intellect; and has a fundamental equal right to exercise her abilities in all areas of human activities. (Abdul-Rauf, 1978, p. 392)

Muslims follow the teachings of their Holy Book the Quran and the documented sayings of the Prophet Muhammad, which are also called hadith. Specifically, regarding violence, the Quran clearly indicates that marriage is supposed to be the sharing between the two halves of the society, and that its objectives, in addition to perpetuating human life, are emotional well-being and spiritual harmony. Its bases are love and kindness. ". . . And consort with your wives in a goodly manner; for if you dislike them, it may well be that you dislike something which God might yet make a source of abundant good" (Asad, 2003, p. 122, Quran 4:19). In addition, the Prophet Muhammad

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disapproved of men striking their wives, and he never hit any woman or child in his lifetime. In several sayings, the Prophet Muhammad discouraged wife-abuse by saying: "The most perfect believers are the best in conduct. And the best of you are those who are best to their wives" (Al Tirmithi, n. 1082). He was also known to say, it is the generous in character that is good to women, and it is the wicked who insults them (Douki et al., 2003). In his final sermon, the Prophet Muhammad emphasized to men that they are obliged to be kind to women. He preached that wives have rights over their husbands in addition to husbands having rights over their wives; that wives are to be treated properly, for they are their husbands' partners. The Prophet Muhammad has also been documented as saying that "the strong man is not the one who can use the force of physical strength, but the one who controls his anger" (Al Muwata', n. 1409). There are numerous things in Islam that establish that there is no legitimacy for domestic violence, despite what some followers of Islam may claim. According to Islamic Law, as defined by hadith, it is not permitted to strike anyone's face, cause any bodily harm or even be harsh (Douki et al.).

There is a verse in the Quran that is grossly misunderstood and mistranslated, 4:34 (Douki et al., 2003). However, Arabic is a complex language with multiple meanings for the same word, and knowing that the Quran was interpreted by men since the beginning of time it is not surprising that many of the current interpretations oppress women. The verse that seems to imply that you may "beat" or "lightly strike" your wife for being disobedient was interpreted by early jurists as to mean that a "*miswak*" a small natural toothbrush could be used, but this could in no way be used to physically abuse anyone (Douki et al.).

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Conversely, the verse can also be translated as meaning "to set," as an example, as an alternative to disciplining her, he should set a better example (Phillips, 1999). Moreover, some have noted that the Arabic word used in this verse in the Quran, *qawwamun* (meaning "protectors" and "maintainers"), refers to an individual who takes the responsibility of safeguarding the interests of another and should not be taken to denote "that men are masters to be blindly obeyed or a police force giving orders, as most men interpret for their own benefit" (El-Nimr, 1996, p. 93). All of these sources demonstrate that any excess, cruelty, family violence or abuse committed by any Muslim cannot honestly be traced to any revelatory text either Quran or hadith. Rather, such extremes and violations are the responsibility of the individual offender (Douki et al., 2003).

Religious teachings can serve as an obstruction or as a resource in addressing domestic violence. There is nothing in Muslim, Christian, or Jewish teachings which can truly be used to rationalize domestic violence or physical assault.

Reality of Muslims

The overwhelming majority of immigrant Muslims come from repressive nations where political authority is held by officials who secure or maintain their leadership through unethical, un-Islamic, and sometimes brutal means (Alkhateeb, 1999). These tyrannical governments are likely to produce extended families and societies where only the male who is the head of the household can voice what is right or wrong, what is acceptable or unacceptable and who is good or bad (Alkhateeb). Muslim American immigrants may not yet have realized that their own family dynamics are a microcosm of the tyranny and despotism they so actively oppose, and mistakenly think a tyrannical

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family structure is an Islamic one, since that is all they have known. The environment in too many of these families is repressive, non-communicative, top-down and male-dominated (Alkhateeb).

Also, unfortunately, in many so-called "Islamic" countries, women are not treated equally and fairly according to their God-given rights. However, this is not the fault of Islamic theology, but rather the misapplication or sometimes the outright denial of the ideology in these societies. Much of the practices and laws in "Islamic" countries have deviated from or are totally unrelated to the origins of Islam. Instead, many of these practices are based on cultural or traditional customs which have been injected into these societies. This illustrates that there are two fundamental basics of religion; there is the theoretical conceptual basis of the faith itself which is idealistic, and there is the actual practice of the faith, which is how the average follower implements his or her faith. What Muslims are doing in general, in terms of interpreting how women should act, how they ought to think, how they should respond to men and so forth, what freedoms they could have or not have are almost totally based on the culture and traditions of the societies as they existed prior to Islam (Alkhateeb, Ellis, & Fortune, 2001). Very little of it is based on the faith itself. While the majority of Christians and Jews distinguish the difference between their faith and the practice of religion, when it comes to Islam, most Americans think the reason why Muslim women have difficulties is owed to the teachings of Islam itself (Alkhateeb et al.). Some misuse the Islamic faith in the identical way that some Christian men misuse Christianity and some Jewish men misuse Judaism. However, this does not indicate that the faith promotes the mistreatment of women (Alkhateeb et al.).

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Muslim women face discrimination all over the world these days. There have been many strides in the right direction towards bringing about more rights for women but they are still far from ideal. For example, in Tunisia, the law, in regards to domestic violence, has been recently amended to increase the punishment against the offender when he is a spouse, but at the same time, it offers the opportunity for the victim to withdraw her complaint. Consequently, about 6,000 complaints for marital violence are filed every year but most of them are withdrawn, and only .3% are referred to a court. (Douki et al., 2003). Law-enforcement authorities regularly dismiss cases of domestic violence as "private" disputes. Female victims attempting to record their complaints of abuse are often turned away and advised, or pressured, by the police to reconcile with their abusive spouses (Douki et al.).

Stigma and Taboo

Existing literature on the matter of spirituality and domestic violence suggests that faith systems that provide survivors with a sense of meaning and purpose and a cause to hope, afford significant support to survivors during difficult times (Farrell, 1996). Conversely, faith systems that fault survivors, support abusers, and encourage secrecy may create additional trauma and inflict secondary wounds (Friedli, 1999). Therefore, it is vital that practitioners understand the significant influence faith systems have on women, abusers, and their faith communities, to encourage healing and minimize the occurrence of secondary victimization. The few studies that do exist on this topic suggest that spirituality can be a source of both strength and vulnerability for domestic violence survivors, demonstrating that this is a complex phenomenon with significant implications for abuse recuperation.

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In a study of the processes of recuperation from domestic violence, Farrell (1996) found that spirituality provided domestic violence survivors with strength for healing and permitted many to accept themselves, let go, and move on with their lives. In a similar study, Raphael (1998) reported that spirituality is a significant component of domestic violence survivors' healing journey. Attempts to discover meaning, spirituality, and religious experiences characterized domestic violence survivors' journey toward a transformed self. Contrary to Farrell's and Raphael's findings, commentaries on the subject of religion and domestic violence propose that spiritual beliefs that support suffering in silence and victim blaming may impede women's ability to resist and recover from abuse (Center for the Prevention of Sexual and Domestic Violence, 2002; Fortune 1991). This view is supported by Hassouneh-Phillips' (2001a, 2001b) work which indicates that religious principles that emphasize the importance of marriage while strongly discouraging divorce might place women at risk for entering into and staying in abusive relationships. Such a dynamic offers one potential explanation for Astin, Lawrence, and Foy's (1993) conclusion that strong religious beliefs, among other factors, are predictive of symptoms of posttraumatic stress disorder among abused women.

In Muslim countries, as in non-Muslim countries, there is an inclination to view wife abuse as a personal, private, and family problem rather than a societal and criminal problem requiring the involvement of social welfare and social control agents (Haj-Yahia, 1998a, 1998b, 2000). In a study conducted in Tunisia among a random sample of 625 participants (328 men and 297 women), Haj-Yahia (1998b) observed attitudes toward a range of issues interrelated with domestic violence. Eighty percent of the men and women in his study pointed toward the fact that wife abuse does not justify reporting

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the husband to the legal authorities. The refutation of the legal approach toward wife abuse as a crime, is significant of the socio-cultural context of Arab society, where significance is placed on family privacy, family reputation and family solidarity (Douki et al., 2003). This might reveal the fear that acknowledging wife-abuse as an issue may involve welfare and legal services that will break through the borders of the family, ruin the family's good reputation and damage the social, cultural, economic, political, educational, and religious status of all family members (Douki et al.). Reservations about breaking up families through separation, divorce or imprisonment also play a part toward the reluctance to report domestic violence to the criminal justice system in Arab societies (Douki et al.). Many women have been forsaken by their communities and dishonored, while their perpetrators have had a license to continue their abuse. The final consequences of the negative cultural attitudes toward criminalizing domestic violence has been the devastation of families, of individuals and an erosion of people's confidence in their religious institutions (Alkhateeb et al., 2001).

Socio-Political Variables

The terrorist attacks on September 11, 2001, had a large impact on the American Muslim community which was both severe and multi-faceted. It ranged from grief regarding the mass deaths of fellow countrymen and women to fear of misplaced retribution and civil rights concerns. Together these concerns caused a considerable number of immigrants to leave the United States (Al-Hibri, 2003). The threat of sudden and random raids at home and at work, detentions, the use of secret evidence, racial and ethnic profiling, and registration under the National Security Entry-Exit Registration System (NSEERS) program, are a few of the developments that gave rise to these

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apprehensions. This registration program resulted in an unexpectedly large number of arrests based more often than not on technical violations of overstaying tourist or work visas which rendered the registrant out of status (Al-Hibri). These arrests led to detentions, separation of family members, deportations and an enormous amount of anxiety. The freezing of Muslim charities' bank accounts and the arrest of Muslim men from all over the country served to amplify collective insecurity, especially among the male Muslim populace (Al-Hibri). These mass collective problems have trickled down to impact the American Muslim family. Normally, Muslim men and women close ranks in these difficult times and concentrate on constructively addressing their familial and communal affairs. In some cases though, the cumulative effect of apprehension, frustration, experiences of discrimination, and job insecurity, impacted the Muslim family. Where latent problems of domestic violence already existed, the new stress and anxiety made the situation worse by forcing women to keep quiet out of fear of having their family members deported. In some situations men would capitalize on this extra fear to keep the women quiet about the abuse at home (Al-Hibri).

Domestic Violence in United States Muslim Homes

More than half of the 8 to 10 million Muslims in America, are African American, a small but rising number are of European American background, and the rest are comprised of first generation immigrants and their descendents from Asia, Africa, the Middle East, Sub-Sahara, the Caribbean, and Eastern Europe who may have been in this country for generations (U.S. Department of State, 2001). Islam is currently one of the fastest growing religions in the United States today (U.S. Department of State). Estimated to number 6 million in the United States, Muslims are expected to outgrow the

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Jewish population by the year 2010, becoming the second largest religious group in America (U.S. Department of State). While Muslims share a common religious culture (Hermansen, 1991), the influence of ethnicity, customs, surroundings, and socio-economic status make American Muslims a heterogeneous group. These factors, alongside variations in interpretations and practice of Islamic doctrine, have created the emergence of various subcultures.

Domestic violence in Muslim households takes several different forms. A husband may threaten to divorce his wife, to remarry, or to take the children away if she does not surrender to his will (Memon, 2005). He may blame her and tell her that her failure to submit and abide by his will, will send her to hell, or he may convolute Islamic teachings to question her worth as a Muslim woman. He might confine her freedom, isolating her from family and friends, or exhibit extreme jealousy and possessiveness (Memon).

Most of the power mechanisms used by potential batterers that can rise to the level of violence are so widespread among Muslim families that they are not seen as threats to the family's survival: minimizing the victim's complaints, denying the abuse, and blaming the victim, isolating the victim from family and friends, intimidation; so-called "joking" about marrying a second wife; and psychological abuse such as name calling and degrading remarks in the company of her children or guests (Alkhateeb, 1999).

Regrettably, the situation is made even more complicated for Muslim women and the Muslim community as a whole by the fact that Muslim men use Islam to justify their actions. In the most abusive homes, the husband believes, and he socializes his wife and

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children to believe, that whatever he wants the family to do is what God wants (Alkhateeb, 1999). Abusive Muslim men use the Quran and Sunnah (the teachings of the prophet) as their tools, manipulating verses to keep their wives submissive and obedient and manipulating the women's spirituality and faith to strengthen the abuser's power and control (Phillips, 1999).

There have been examples of abused women expressing fears that no one will believe their stories. In one such story a woman's husband was a respected member of the community, and many had not seen his abusive side. The woman feared that if word were to spread in the community, she and her children would be shunned and that her husband would emerge as the victim (Faizi, 2001). Additionally, she feared that her non-Muslim friends would have a negative impression of Islam and Muslims as a consequence of the actions of her husband (Faizi).

Another distinctive aspect to domestic violence within Muslim communities is that abused Muslim women indicate that protecting the image of Islam is a vital part of their interaction with the non-Muslim world, including the health care community, and they are often disinclined to share their horrifying experiences of domestic violence with doctors and other medical professionals (Phillips, 1999).

Conclusion

There are many *Imams* (religious leaders) who recognize abusive behavior as deplorable to Islam, but have no training in the area of domestic violence counseling, and do not know how to intercede effectively and legally. However there are *Imams*, who also blame the abusive situation on the wife (Alkhateeb, 1999).

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Many people turn to their faith or religious leadership in a time of crisis for support and for help in discerning what their current predicament means and what they should do about it. The reality is that despite their particular religious affiliation, a great many women will be dealing with some aspects of a religious framework along side the trauma of violence. Most of these women will find their religious group or leadership to be either supportive (a resource) or unsupportive (a barrier) to their survival and healing (Alkhateeb et al., 2001). There are two types of resources accessible to Muslim women who are abused to assist them in leaving abusive relationships: the "Western" system and the "Muslim" system. The Western system refers to shelters operated by non-Muslims and to the American legal system, including law enforcement and attorneys. The Muslim system refers to the Muslim community and its resources, such as local *Masjids*, Muslim-run shelters, and the Islamic leadership councils (Faizi, 2001). These women have a right to have their needs addressed in an Islamic manner if possible, but misogynistic misinterpretations, cultural and patriarchal interpretations and misunderstandings may leave Islamic options ineffective. When this is the case, the resources available in the non-Muslim community ought to be utilized (Faizi).

Given all the Islamic provisions against violent and abusive behavior directed at others and those provisions mandating the appropriate, kind, and just treatment of women, it is ironic that so many men believe or endeavor to persuade others that it is their "God-given right" to mistreat and abuse their wives. It is even more regrettable that so many women accept as true that their religion and their God would condone or prescribe such dreadful behavior. Lastly, men should not be viewed only as perpetrators

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or possible offenders but as empowered bystanders who can confront their fellow, abusive males (Faizi, 2001).

A study by Phillips (2001a, 2001b) showed that, for many participants, their relationship with God provided them an important means of coping with ongoing abuse. Coping mechanisms included listening to Quranic recitation, prayer, and meditation. In the words of one participant: "God was the only one who was saving me" (p. 686).

While spirituality and religion are a basis of strength for many women, for some it is also a source of vulnerability. This vulnerability manifests in one of two ways: a belief that this existence does not matter, the thinking that God would reward women who endure and suffer as they strive to keep their families intact and the abusers' exploitation and manipulation of religious text to preserve power and control (Phillips, 2001a, 2001b).

Many participants in this study described spiritual changes following the end of their abusive relationships. Participants' post-abuse spiritual paths fell along a continuum (Phillips, 2003). On this continuum there were two differing endpoints those who preserved their original belief systems, and those who abandoned them. In the middle of the continuum were those who remained Muslims but chose to reinterpret some portions of Islamic doctrine (Phillips, 2003). This research is an essential precursor to providing culturally competent and meaningful care to abused women from diverse faith backgrounds.

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CHAPTER 3

CURRICULUM DESIGN

This curriculum is designed to introduce and train Muslim community leaders, religious leaders, and the general Muslim public on domestic violence. It consists of an educational component on the topic, as well as practical and effective prevention and intervention techniques.

Chapter 1: Introduction to the curriculum: This chapter identifies the problem and describes the curriculum's purpose and objectives. Definition of terms used in the curriculum, information regarding the intended target population and information about the author can also be found in this chapter.

Chapter 2: Literature review: This chapter provides a general overview of domestic violence and reviews past research on this topic as it relates to the Muslim population. The literature review also discusses Muslim women and domestic violence, the Islamic view on violence against women, the stigma and taboo that faces this specific population, different socio-political variables, and domestic violence and American Muslims. The literature review is divided by topic.

Chapter 3: Curriculum design: This chapter includes: A) Curriculum Design, B) Rationale for the Design, and C) Trainer's tips. The curriculum design and rationale for the design describes the format of the curriculum and gives a rationale for the format. The trainer's tips provide the trainer with guidelines and tips to ensure that the curriculum

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runs smoothly and efficiently. Supplemental readings, worksheets, and handouts that the trainer should utilize when conducting the training will be provided in the Appendices.

Chapter 4: The curriculum modules: The curriculum is divided into four modules: 1) Overview of Domestic Violence, 2) Identifying and Dealing with Domestic Violence, 3) Facts and Myths, 4) Conclusion.

Each module is divided into five sections in order to be easily administered by the trainer. These sections include: 1) module title, 2) objectives, 3) topics covered, 4) materials needed, and 5) trainer's agenda.

Chapter 5: Conclusion: This chapter describes the strengths and limitations of this curriculum. Implications for social work practice are identified in this chapter and recommendations are made for future curriculum projects in this area of study.

Rationale for the Design

It will be assumed that the majority of participants either work with or come across victims/survivors of domestic violence and have not known what to do or have never come across anyone affected by domestic violence. So their personal life experiences and knowledge may be minimal. Adults are relevancy-oriented. They must see a reason for taking the time out to learn something or it must be somehow applicable to them (Lieb, 1991). So the objectives need to be clear, which will then motivate them to pay attention and take in the information being shared. The trainer must be open to questions on a variety of things that may be unclear to the participants. Interactive role play activities will also be utilized.

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Tips for Facilitators

Prior to presentation, the facilitator/trainer should read the literature review in order to properly familiarize themselves with the topic. The trainer may utilize the included power point presentation or create transparencies. Additionally the trainer should make enough copies of handouts, worksheets, and pre/post tests that they plan to use in their presentation. They should also review the curriculum and plan an agenda and notes for each session prior to the training. The presenter ideally should be of the Muslim faith because presenting on this topic would allow them to be more aware of cultural sensitivities. However, anyone from other faiths or cultures can also present, she or he would just need to have a background in multi-cultural sensitivity training and familiarize themselves with the various Muslim cultures and traditions. The presenter would also need to have undergone the 40 hour domestic violence training so that she or he would have an in depth understanding of domestic violence. It would also be preferable for the presenter to be a social worker.

Prior to Training

1. Confirm time and location of training
2. Make copies of handouts and evaluations for participants
3. Arrive early to set up name tags, pens, sign up sheets, resources, and any handouts needed for that day.
4. Review material to be covered and place reading list near name tags to be taken by participants as they walk in the room.
5. Set out any refreshments

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6. Ensure that all needed equipment is working and ready for when participants arrive.

During the Training

1. Begin by welcoming participants and introducing self. Go around the room allowing the participants to introduce themselves, their affiliation, and share something about themselves.

2. Encourage questions and participation

3. Take small scheduled breaks or whenever needed.

4. Treat all individuals with respect, answer questions to the best of your ability, and repeat questions in case any of the participants did not hear the question.

After the Training

1. After the full 4 hours have been completed pass around pens and evaluation forms, asking that each individual fill out an evaluation of the training prior to leaving.

2. Remain at the training site after the training is over to answer questions and say goodbyes.

3. Review evaluations and note ways that the training could be more effective in the future.

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CHAPTER 4

CURRICULUM MODULES

Introduction

Trainer: This curriculum consists of four, one hour modules that outline the recommended content for the training. There are checklists and relevant resources for each module. After each module, allow participants a 10 minute break, plan for a 1 hour lunch break after the second module, and leave a minimum of 20 minutes for questions and answers.

To evaluate training effectiveness, a pre and post test will be administered that will test the level of knowledge before and after of the participants. At the end of the training a survey will also be administered to ask the participants how the training could be conducted more effectively in the future. After each training, these surveys will be reviewed and relevant changes will be made.

Please see Appendix A for modules.

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CHAPTER 5

CONCLUSION

Much research, education, and training has been done over the years in the arena of domestic violence, yet there is still a lack of sufficient outreach to the Muslim community. Culturally and religiously relevant training is necessary for the larger Muslim community and especially to community leaders and religious clergy that are most likely to come across violence in families.

The overall goal of this curriculum is to contribute to providing this exact resource for this specific community. This curriculum will provide Muslim community leaders, religious clergy, and the larger Muslim public with information about domestic violence. They will ideally become informed on the topic, learn how to recognize it, and learn what they can do to help.

The objective of this curriculum is to make domestic violence within the Muslim community an easily understood topic, and to emphasize the importance of understanding this issue and acting upon this knowledge. The focus of the curriculum is on providing participants with clear and accurate information that directly relates to their community.

A primary strength of this curriculum is that it is comprehensive, practical, and easy to understand. The content of this curriculum translates easily into insight into domestic violence within the Muslim community. In addition, the handouts and

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references provide community leaders and religious clergy with a credible source of books, articles, and handouts that can be utilized to continue their education on this topic. This curriculum is an introduction to the topic of domestic violence within the Muslim community, and is not intended to be an in depth training. This curriculum's weakness is that it does not go into enough depth regarding variances within the larger Muslim community. It also does not cover other types of domestic violence, such as child abuse and elder abuse. An additional curriculum or addition to the current curriculum with more detail on the above would be beneficial to further understand this topic.

Cross-Cultural Relevance

Domestic violence affects people from all cultures, religions, socio-economic statuses, and backgrounds. Therefore, it is crucial to offer information and training about domestic violence to these different groups so they can properly handle this issue in a culturally competent way.

It is important to acknowledge that domestic violence may appear differently in different cultures and the reaction may vary as well. Every culture has different manifestations of gender relations, family roles, and thresholds of what constitutes violence. If the standard is different than the American standard it does not necessarily make it wrong, it needs to be understood within the context, relational norms, and other external factors.

Social Work Relevance

As social workers working with various groups and communities, it is a professional responsibility to be informed about as many cultures as one can and at a minimum at least be vaguely aware of the basics of the communities within the areas

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where they practice. This curriculum will aid the Muslim community in their understanding of domestic violence.

Recommendations for Future Curriculum Development Projects

There are numerous ways in which this curriculum could be expanded for future curriculum projects. Additional appendices covering in depth regarding the different sects, cultures, and communities within the larger Muslim community would be beneficial. A curriculum based on child abuse and elder abuse within the Muslim community would greatly benefit social workers and the Muslim community and would complete a family violence curriculum. Education is the key to understanding, and understanding domestic and family violence within the larger Muslim community is the key to helping this underserved community. If you want to help the women, children, and elders, then help the community and religious leaders.

Evaluation Plan

This curriculum includes an evaluation plan using a pre and post-test design that will be administered at the beginning and end of the presentation, respectively. At the end of the post-test there will also be a short survey to evaluate the participants satisfaction with the training and the trainer. Depending on the trainer, one may also choose to conduct in-depth interviews with some of the key participants for further knowledge or clarification.

Limitations to evaluation plan

The pre and post test instruments have been developed by the author so there is unknown validity or reliability with these tools.

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APPENDICES

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APPENDIX A

CURRICULUM MODULES

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Preparation checklist

Read Chapter 2- Literature Review

Review all worksheets and handouts

Reserve training location

Confirm date and location

Advertise training

Prepare Power Point slides

Make copies of all handouts

Make arrangements for all necessary equipment (tables, chairs, projector, etc.)

Review module agenda and program

Other _____

Module One

1) Module title: Overview of Domestic Violence
2) Objective: The objective of this module is to aid participants in understanding what constitutes an abusive intimate relationship and to educate them about the scope of the problem in this given demographic compared to the larger public.
3) Topics Covered:
    a. Definition of and facts on domestic violence
    b. Types of domestic violence
    c. Causes of domestic violence
    d. Warning signs and characteristics of domestic violence

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e. General domestic violence statistics and statistics on the Muslim community

4) Materials needed: For the first module the trainer will need the curriculum modules, the Power Point presentation, a laptop, a projector, and a complete set of handouts for each participant.

5) Trainer's Agenda:

a. Welcome the participants. Introduce yourself and state your qualifications as trainer and go around the room and have all participants introduce themselves with an icebreaker.

b. Introduce the curriculum, agenda for the day, the training objectives, and any ground rules for the day.

c. Pass out the pre-test and agenda.

d. Introduce this module and let participants know that there will be time to ask questions at the end of each module.

e. Begin by starting with slide #2 and briefly discuss what will be covered in the first module.

f. Then move on to slide #3 and discuss the definition of domestic violence and clarify all the different people it could apply to.

g. Show slides #4 and 5, which cover types of abuse. Depending on your audience you can emphasize a specific type of abuse such as economic abuse.

h. Pass out handout #1, the power and control wheel and go over it.

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i. Then pass out handout #2, the Muslim power and control wheel and go over how some of these same things uniquely affect the Muslim population.

j. Move on to slides #6 and 7, while discussing causes of domestic violence and elaborate on the main cause of DV. When discussing causes of domestic violence elaborate on how society normalizes violence in the media. Violence is seen as a quick fix, immediate gratification and one gets what one wants right away (i.e., someone to shut up, be scared, etc). Also explain that substance abuse and domestic violence are two separate issues although they can be connected. If one resolves the substance abuse problem that does not guarantee the perpetrator will stop abusing. On the contrary, when one resolves one issue it might worsen the another issue.

k. The next three slides, #8 and 9 give information on how to identify warning signs of a potential abuser and a potential victim. Go over a few examples with the group depending on the audience such as "controlling behavior", "moodiness", and "jealousy".

l. To further elaborate on the above issues discuss slides #10, 11, and 12.

m. Then discuss slide #13 which reviews the cycle of abuse.

n. Slide #14 and 15 present general statistics on domestic violence and the limited statistics on Muslims and domestic violence.

o. At this point facilitate a discussion and open the discussion for questions and answers related to module one.

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Module Two

1) Module Title: Identifying and dealing with domestic violence
2) Objective: The objective of this module is to discuss, in depth, the complexities of living with domestic violence. It also explains how to identify domestic violence and what to do once it has been identified. It also consists of handouts outlining mandated reporting laws and details the warning signs of domestic abuse. During this module it will be explained to Muslim community leaders that studies have shown that if women are forced or pressured to stay in violent situations they might end up rejecting their religion or reinterpreting it on their own, based on the advice they receive or social isolation they might endure for disclosing their abuser or divorcing them.
3) Topics Covered:
    a. Barriers to leaving a DV situation
    b. Effects of DV on children and families
    c. Mandated reporting laws
4) Materials needed: For the second module the trainer will need the curriculum manual, the PowerPoint presentation, a laptop, a projector, and a complete set of handouts for each participant.
5) Trainer's Agenda:
    a. Introduce this module's objectives and topics that will be covered.
    b. Discuss slide #17 regarding the barriers to leaving an abusive relationship. In further detail explain the financial barriers, family pressure, and fear of retribution or alter the examples based on the audience.

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c. Transition to the effects of domestic violence on families and specifically children. Explain the statistics on slides #18 and 19 and discuss the information about the intergenerational cycle.

d. Show slide #20, 21, 22, and 23 and go over the different ways children witness violence and the effects of that violence.

e. At this point it may be appropriate to emphasize that you are not advocating breaking up families, but you are actually trying to save families from this cycle of violence only when it seems clear that nothing will change in the current situation. Also pass out handout #3 as a resource to the participants on Nurturing children so they can see healthy alternatives.

f. Present slide #24 and stress that religious clergy are mandated reporters and they have a responsibility to the law and also to the protection of innocent children who are experiencing the violence in the home, which should be a stable and loving environment.

Module Three

1) Module Title: Facts and Myths of Domestic Violence

2) Objective: The third module dispels common myths about domestic violence within the Muslim community and gives culturally competent alternatives to handling situations of domestic violence. In order to do this, handouts will be provided stating the facts and myths about domestic violence.

3) Topics Covered:

   a. Facts and myths

   b. Cultural competency

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4) Materials Needed: For the third module the trainer will need the curriculum manual, the PowerPoint presentation, a laptop, a projector, and a complete set of handouts for each participant.

5) Trainer's Agenda:

   a. This module will be an open forum engaging the participants to discuss their opinions on the different myths and realities presented and how they may apply to the Muslim community.

   b. Discuss slides #26-33 one by one, pausing at each myth slide before moving on to each reality slide.

   c. Then go over slide #34 regarding Islamic cultural competency. In order to properly explain this slide use information from the literature review as examples.

   d. Next discuss slide #35 on Islamic competency using the handout from module one, the Muslim DV wheel as examples.

   e. Discuss slide #36 and 37 on Islamic responses and possible ways forward that can be used as ideas and suggestions on what the religious community can do to support DV survivors.

   f. Lastly go over slide #38 regarding community accountability.

Module Four

1) Module Title: Where to go from here

2) Objective: This section will cover prevention, intervention, and conflict resolution for the victim, batterer, extended family, and community. This will focus on what community leaders and religious leaders can do from within the

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cultural and religious boundaries. Also this section will be open for questions and answers, closing surveys or post-tests, thanking the audience, and providing them with some referrals or resources.

3) Topics Covered:
    a. Strategies for working with battered women
    b. Intervention goals
    c. Safety planning
4) Materials Needed: For the fourth module the trainer will need the curriculum manual, the PowerPoint presentation, a laptop, a projector, and a complete set of handouts for each participant.
5) Trainer's Agenda:
    a. Next discuss slides #40-45 regarding strategies for working with battered women and the larger community. These slides should be covered in depth, with participants engaging in discussing how these strategies can be implemented within their own settings and contexts.
    b. Then go over the brief slide #46, regarding intervention goals.
    c. In the next few slides #47 and 48, go over the different legal options that a DV survivor would have.
    d. Show slides #49 and 50 and go over how they can help the victims of abuse plan for safety. Steps will be outlined giving different options for women, depending on the extent of their crisis.
    e. The last slide, #51 summarizes the key points to keep in mind when dealing with someone who may have been a victim of domestic violence.

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Also pass out handout #4, Equality as a resource that the participants can use with batterers.

f. At this point conclude your presentation. Leave time for questions and answers. Have an open discussion.

g. Pass out the post-test and client satisfaction survey. At this time allow participants to fill these out in privacy while you step out of the room, they can deposit it into an envelope as they exit.

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APPENDIX B

POWERPOINT PRESENTATIONS FOR MODULES ONE THROUGH FOUR

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Domestic Violence: A Curriculum for Muslim Community Leaders and Religious Leaders

Sabeen Shaiq

Adapted from Su Casa ~ Ending Domestic Violence
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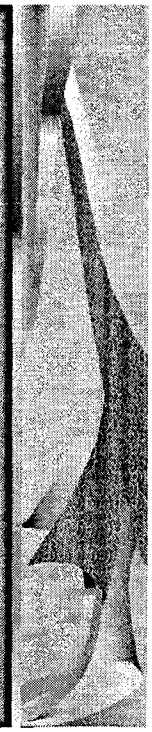

Module I.- Overview of Domestic Violence (DV)

- Definition and facts about DV
- Types of DV
- Causes of DV
- Warning signs and characteristics of DV
- General DV statistics and statistics on DV and the Muslim community

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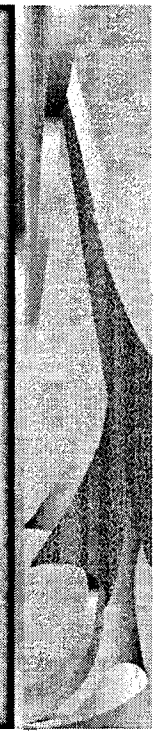
Definition of Domestic Violence

- A pattern of behaviors a person uses to gain power and control over another person for the purpose of intimidation, instilling fear, and controlling their behavior.
- Between intimate partners (or former partners), parents, or children. (Elder and child abuse)

(Su Casa–Ending Domestic Violence, 2006)



Types of Domestic Violence

- Verbal (insults, guilt trip, degrades, yelling, silent treatment, etc.)
- Emotional/Psychological (threatens, attacks property or pets, intimidation, jealousy, etc.)
- Economic (controls money, not allowed to work, etc.)
- Physical (slap, hit, shake, shove, push, etc.)

(Su Casa–Ending Domestic Violence, 2006)

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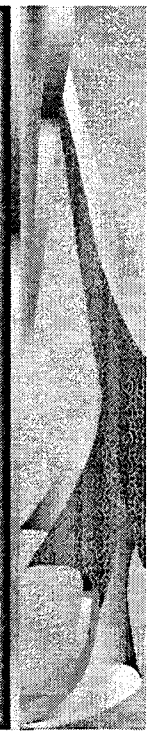
Types of Domestic Violence

- Isolation
- Denies/neglects
- Blames or plays down abuse
- Sexual (pressures, forces, rape, etc.)
- Immigrant (threatens to report to DHS, deportation, etc.)
- Spiritual (insults beliefs, does not allow one to practice, etc.)

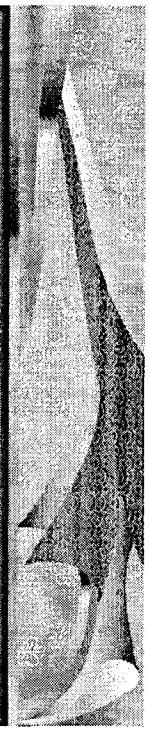
(Su Casa-Ending Domestic Violence, 2006)



Causes of Domestic Violence

- Learned Behavior
  - Learned through observation
  - Learned through experience
  - Learned through culture/society
  - Learned through family
    - Generational cycle of violence
  - Learned in communities: schools, peer groups, etc.
- Substance abuse and mental illness can make a situation worse but are not causes on their own

(Su Casa-Ending Domestic Violence, 2006)



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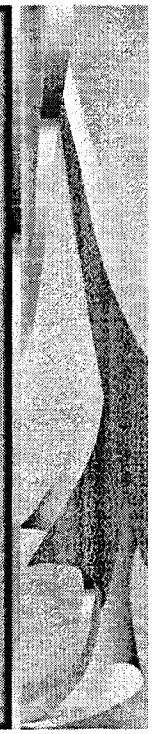
Causes of Domestic Violence

- Not caused by:
  - Illness
  - Genetics
  - alcohol and/or drugs
  - Anger
  - Stress
  - Behavior of the victim or problems in the relationship
- All of the above can aggravate an already abusive situation but will not cause one to become an abuser.

(Su Casa–Ending Domestic Violence, 2006)



Warning Signs

- Batterer
  - Poor impulse control
  - Limited tolerance of frustration
  - Explosive temper
  - Emotional dependency
  - Childlike narcissism
  - Low self-esteem
  - Believes in traditional dominant male roles in the family
  - Unreasonably jealous and extremely controlling

(Su Casa–Ending Domestic Violence, 2006)

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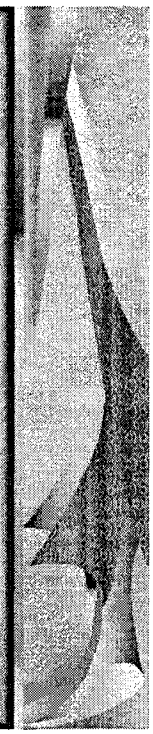
Warning Signs

- Victim/Survivor
  - Martyr-like endurance and frustration
  - Blatant depressive symptoms
  - Stress disorders
  - Psychosomatic complaints
  - Economic and emotional dependency
  - Unrealistic hope

(Su Casa–Ending Domestic Violence, 2006)



Characteristics of Batterer

- Batterer
  - Found in all socioeconomic levels, all educational levels, racial, and age groups
  - Poor impulse control, explosive temper, limited tolerance of frustration
  - Emotional dependency

(Break the Cycle, 2006)

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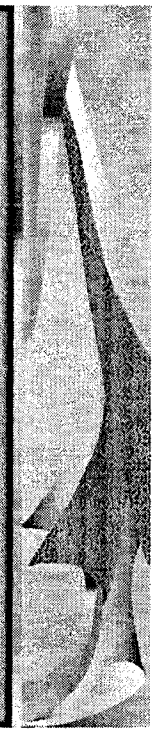
Characteristics of Victim

- Victim
  - Found in all socioeconomic levels, all educational levels, racial, and age groups
  - Martyr-like endurance and frustration
  - Blatant depressive symptoms, stress disorders, psychosomatic complaints
  - Economic or emotional dependency
  - Can 'travel miles' on tiny bits of reinforcement
  - Unrealistic hope that change is imminent, believes in promises

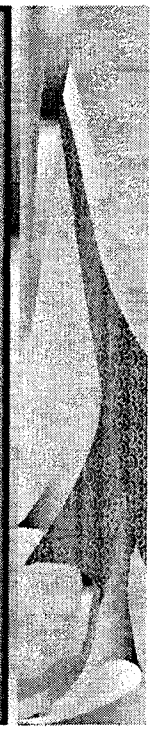
(Break the Cycle, 2006)



Characteristics of Children in DV Environments

- Children who witness or experience DV
  - Found in all socioeconomic levels, all educational levels, racial, and age groups
  - Exhibit a combination of limited tolerance, poor impulse control, and martyr-like long suffering
  - Depression, stress, and absences from school
  - Sexual acting out, running away, isolation, fear

(Break the Cycle, 2006)



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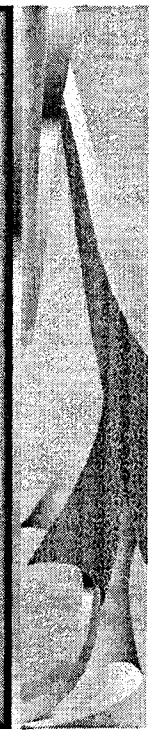
Cycle of Abuse

- 1) Tension Building
  - May last from days to several months
  - Walking on egg shells and minor incidents
- 2) Violent Episode
  - May last for hours or two or three days
- 3) "Honeymoon" period
  - Apologies, promises, blaming, calm

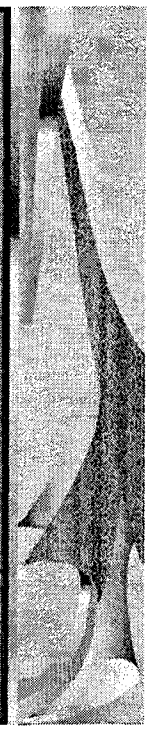
(Su Casa–Ending Domestic Violence, 2006)



DV Statistics

- A woman is physically abused every 9 seconds in the United States.
- DV causes more injuries to women between the ages of 15-44 in this country than car accidents, muggings, and rapes combined.
- 7 out of 10 persons who enter DV shelters are children. (National Victim Assistance Academy, 2000)
- During pregnancy, 25% to 45% of women are physically abused resulting in birth defects, injuries to fetus, and miscarriages. (U.S. Department of Justice, 1994)

(National Coalition Against Domestic Violence, National Clearinghouse for the Defense of Battered Women, and the March of Dimes Birth Defects Foundation, 2006)



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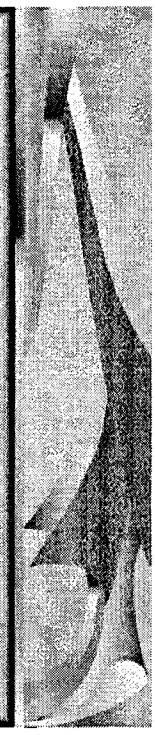
Statistics on Muslim community

- There has been very little research done on the Muslim community as a whole.
- According to one survey at least 10% of Muslim participants had experienced physical abuse. (study was conducted in 1993 and consisted of 63 community workers, leaders, and individuals) (Alkhateeb, 1999)
- A similar study conducted in 2000 found that approx. 12% of Muslims exist daily with physical domestic violence. (Khan, 2006)
- If one considers other forms of violence such as emotional, sexual, and financial the percentage climbs to 47%. (Khan, 2006)

Module II.- Identifying and Dealing with DV

- Barriers to leaving
- Effects on children and families
- Mandated reporting



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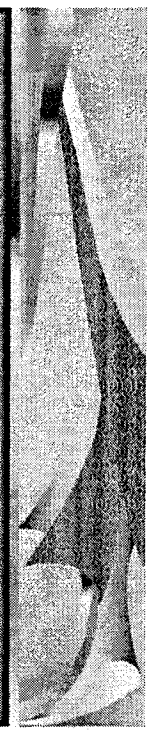
Barriers to leaving an abusive relationship

- Financial- *how will I support myself*
- Children- *a violent home is better than none*
- Religious/family pressure- *family is very important/keep the family together*
- Fear of being alone and the unknown
- Commitment/Optimism- *I said I would be here for better or worse. We can get through this.*
- Learned Helplessness- *lack of energy, confused*
- Denial- *it's not so bad*
- Love- *they can be loving too...*
- Guilt- *it's my fault*
- Fear of Retribution- *fear that abuser will hurt them or themselves*
- Embarrassment/shame- *fear of what others will think*

(Su Casa–Ending Domestic Violence, 2006)

Intergenerational Cycle

- Boys who witness violence against their mothers are ten times more likely to abuse their female partners as adults, than boys raised in nonviolent homes. (Lake Forest Park Police Department, 2007)
- Boys from homes with domestic violence are 25 times more likely to commit rape as an adult. 24 times more likely to commit a sexual assault as an adult and 1000 times more likely to commit violent acts against an adult partner or their own children. (City of Wichita, 2007)



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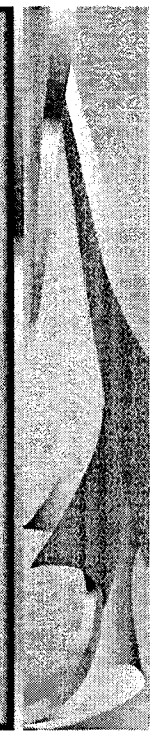
Intergenerational Cycle

- Girls from homes with DV are 6.5 times more likely to be sexually assaulted and more likely to become pregnant as a teen. (American Psychological Association, 1996)
- A child's exposure to the father abusing the mother is the strongest risk factor of transmitting violent behavior from one generation to the next. (American Psychological Association, 1996)
- Without help, one-third of those abused in childhood may abuse or neglect their own children, perpetuating an intergenerational cycle of abuse. (Prevent Child Abuse New York, 2003)



Children living in violent households 0-4 years old

- Ways of being drawn in
  - Seeing it
  - Hearing it
  - Being injured by it
  - Being ripped from mother's arms
  - Trying to stop altercation
  - Being interrogated by perpetrator about victim's activities
- Effects of abuse
  - Physical injury
  - Death
  - Fright/trauma
  - Sleep/eating disturbances
  - Acting out violently
  - Withdrawal
  - Trouble with other kids
  - Insecurity, fear, depression

(Su Casa-Ending Domestic Violence, 2006)

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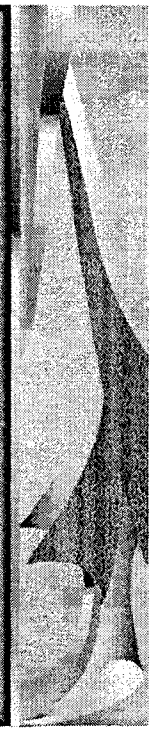
Children living in violent households 5-12 years old

- Ways of being drawn in
  - Seeing and hearing it
  - Picking 1 parent to defend
  - Physically intervening
  - Calling the police
  - Being abused to control mom
  - Being used as a spy against mom
- Effects of abuse
  - Fear and insecurity
  - Low self-esteem
  - Withdrawal/depression
  - Running away
  - Early drug/alcohol use
  - School problems
  - Sexual activity
  - Bedwetting

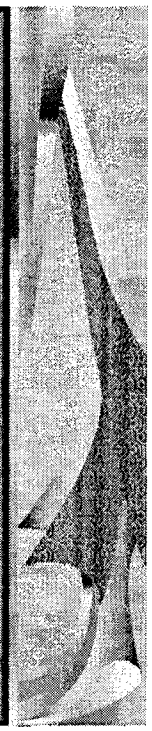
(Su Casa-Ending Domestic Violence, 2006)



Children living in violent households Teens

- Ways of being drawn in
  - Killing/trying to kill perpetrator
  - Trying to stop abuse
  - Hitting parent or siblings
  - Becoming physically abused
  - Being used as spy
  - Being coerced by perpetrator be abusive to mom
- Effects of abuse
  - School problems
  - Social problems
  - Sexual activity
  - Shamed and embarrassed
  - Truancy
  - Super achiever at school
  - Depression
  - Suicide
  - Confusion about gender roles

(Su Casa-Ending Domestic Violence, 2006)



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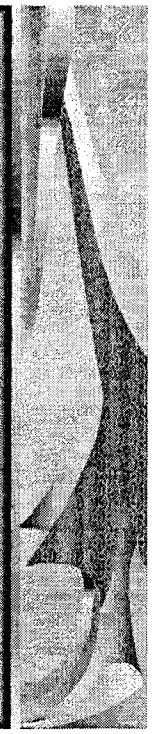
Effects of DV on older children

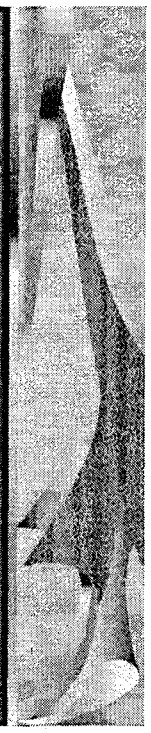
- Boys
  - Learning that males are violent
  - Learning to disrespect women
  - Using violence in own relationships
  - Confusion or insecurity about being a man
  - Attacking parents or siblings
- Girls
  - Learning that male violence is normal
  - Learning that women don't get respect
  - Accepting violence in own relationships
  - Embarrassed about being female
  - Becoming pregnant

(Su Casa–Ending Domestic Violence, 2006)



Mandated Reporting

- Religious clergy are mandated reporters!
- You must report if you become aware of and/or are concerned about a child's safety.
- You must report physical, emotional, sexual abuse, or neglect.
- Check with your local laws on what the reportable guidelines are.



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Module III.- Facts and Myths

- Facts and Myths
- Cultural competency

Myth: If the woman were to try harder or act better, the beatings would stop.

(Su Casa–Ending Domestic Violence, 2006)

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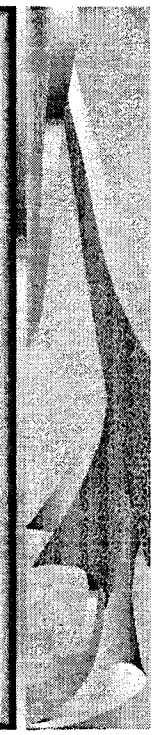
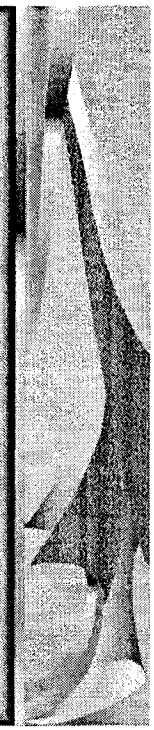
- Reality: Beatings are generally unpredictable, and it does not seem to matter how she acts or what she does. The beatings tend to increase in frequency and severity no matter what she does unless she leaves or the batterer seeks help.

(Su Casa-Ending Domestic Violence, 2006)



Myth: Battering is restricted to poorly educated families from lower socioeconomic classes.

(Su Casa-Ending Domestic Violence, 2006)



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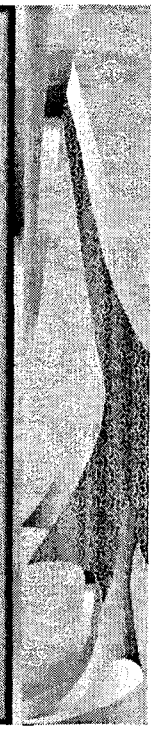
Reality: Battering is found in all socioeconomic classes. An unusually high incidence is found among police, physicians and men in helping professions.

(Su Casa-Ending Domestic Violence, 2006)

Myth: Batterers are psychopathic.

(Su Casa-Ending Domestic Violence, 2006)



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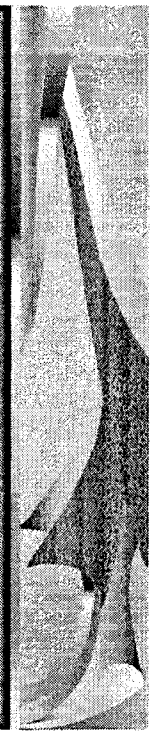
- Reality: Batterers may lead "normal" lives in all respects except their inability to control aggressive impulses. A batterer abuses the vulnerable people in his/her life to maintain control over them- it is not simply an anger management problem.

(Su Casa-Ending Domestic Violence, 2006)



Myth: Women provoke beatings, and they must enjoy or need to be beaten or they would leave.

(Su Casa-Ending Domestic Violence, 2006)

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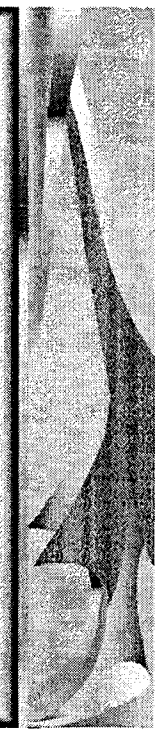
- Reality: Women are reluctant to leave because of very complex factors, such as shame, fear of further beatings, economic dependence, insecurity about supporting their children alone, caring for the abuser, concern for the abuser, etc.
- The average woman leaves seven times before she leaves for good.

(Su Casa–Ending Domestic Violence, 2006)



Islamic cultural competency

- Culture shapes an individual's experience
- Respect culture and use culturally sensitive approaches
- But do not allow culture to allow abuse and let it dictate the safety of client
- Do not impose your cultural or spiritual views on client
- Recognize there are differences within cultures and between cultures

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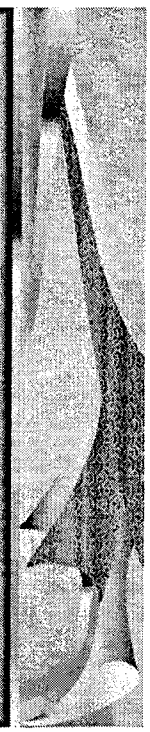
Islamic competency

- Islam must be considered in a holistic manner that cannot be fragmented or analyzed in bits and pieces.
- In Islam, domestic violence is dealt with from a preventative stance since the Quran clearly prohibits any kind of injustice or oppression.
- The living guide and example that was sent for Muslims according to Islam is the Prophet Muhammad, who was known to have never hit women or to have treated them harshly, and he strongly discouraged others from doing so.

(Abugideiri, S. 2006)

Islamic responses

- The responses to DV in the Muslim community have been as diverse as the community itself.
- From no support from the community and blaming to full support for the survivor.
- In Philadelphia a Muslim community publicly identifies known abusers and bans them from future marriages. (Holmes, K. 2005)
- In Washington D.C. a group of Imams signed a proclamation to publicly state their unified position against DV. (Peaceful Families Project Workshop, 2005)



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The way forward…

- Muslim families and the larger community need to make space for and encourage Muslim women to improve their knowledge of their own faith.
- Interpretation and understanding should come from the fundamentals of the Quran and Sunnah not customary practices, patriarchal traditions, or extremist viewpoints that contradict the true teachings of the religion.

Community Accountability

- Religious leaders (Imams) can:
  - Provide a safe space within their religious institutions for women to deal with their experiences
  - Develop internal policies for responding to domestic violence within their community
  - Speak out against domestic violence from the pulpit.
  - Educate the religious community about domestic violence
  - Build a relationship with existing DV agencies (Domestic Abuse Intervention Project, 2007)

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Module IV.- Where to go from here

- Strategies for working with battered women
- Intervention goals
- Safety planning

Strategies for working with battered women

- Affirmation of the women is of primary importance (her strengths and efforts)
- A group approach- working with women in a group setting can be useful to lessen the feeling of isolation she may feel.

(Wood, F.,& Habib, M., 1976)

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Strategies for working with battered women

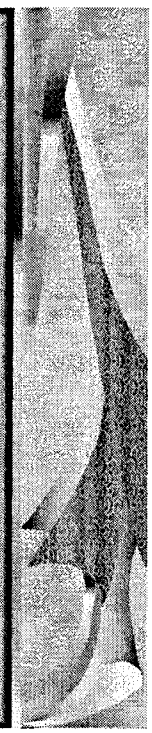
- Recognize that women don't identify themselves as abused
- Sensitive listening is of utmost importance
- Stress the fact that the woman is not alone and you can help
- Give concrete information and aid
- Help the woman develop alternatives and a safety plan

(Wood, F.,& Habib, M., 1976)

Strategies for working with battered women

- Recognize and deal with guilt and shame (internal, religious, familial, or community inspired)
- Recognize and deal with mental and physical exhaustion
- Recognize and deal with the fear of being murdered or seriously hurt
- Women tend to rationalize the abusers' actions. Help her to take care of herself first.

(Wood, F.,& Habib, M., 1976)



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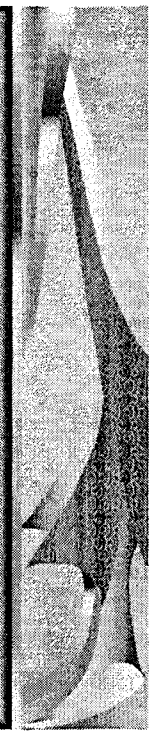
Strategies for working with battered women

- Let her know that you will support her no matter what she decides but that evidence shows that the only way to end the abuse is by leaving the relationship
- Recognize that it may take a woman a long time to leave the relationship and that it may take a few times of going back and forth

(Wood, F.,& Habib, M., 1976)



Strategies for working with battered women

- Recognize and confront the societal pressures of her having to keep the family together
- Help women work out her options
- Work on developing independence skills (education, work, assertiveness, love of self, self worth)

(Wood, F.,& Habib, M., 1976)

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Strategies to work with the community

- Attempt to build relationships with other agencies- shelters, police, courts, etc.
- Recognize and deal with community resistance to viewing DV as simply a family issue- it is a community issue. If not dealt with it can harm the family, community, and next generation.

(Wood, F.,& Habib, M., 1976)

Intervention Goals to keep in mind while working with DV victims

- The purpose of intervention with an abused person is to encourage them to act for themselves with their own well-being and safety in mind. The goals are:
  - Let him/her know that help is available
  - Give them specific information about resources
  - Document the incidents with accurate medical and/or police records
  - Acknowledge their experience in a supportive manner
  - Respect their right to make their own decisions

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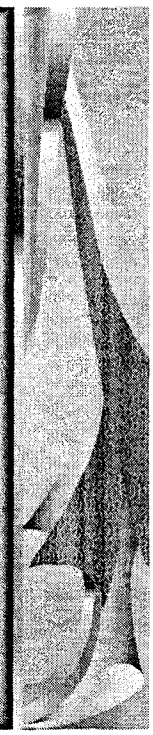
Legal Options

- DV restraining order
  - It is a court order meant to protect people from abuse.
  - You can get one if you've been abused AND you have a close relationship with that person (married, separated, dating, they are related to you, etc.)
  - You can still get an order if you do not have a green card
  - For more information call the National Domestic Violence Hotline: 1-800-799-7233, it's free, private, and they can help in over 100 languages.

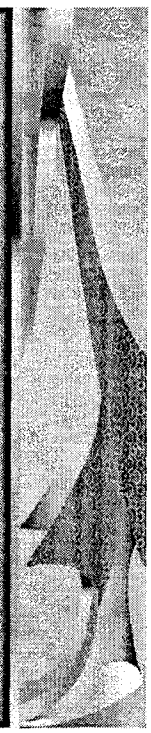
(Legal Council of California, 2003)



Legal Options

- Violence Against Women Act (VAWA)
  - Allows women to self-petition for lawful permanent residency for themselves and their children if they are married to a lawful permanent resident or US citizen

(Legal Aid Foundation of Los Angeles, 2001)



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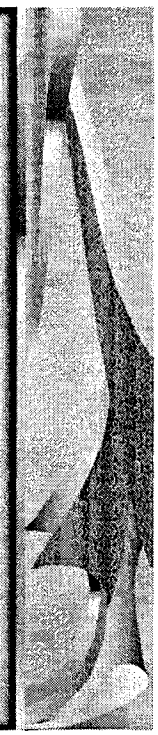
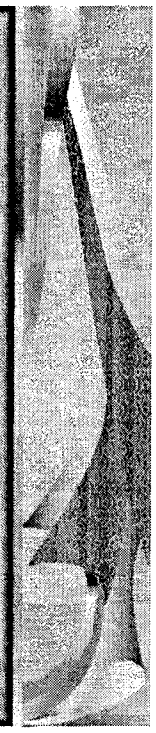
Planning for safety for DV victims you may work with:

- Help them decide who they can call if they feel threatened or in danger (they should keep change and establish a code word with a trusted person)
- Help them decide where they will go if they need a safe place
- Help them decide what arrangements they will make to ensure the safety of their children
- Encourage them to save some money for cab/bus fare for emergency transportation and to memorize all important numbers



Planning for safety for DV victims you may work with:

- They should keep an extra key to their house and car
- They should make a list of emergency phone numbers
- They should hide a change of clothing, important documents, any medications for themselves and their children in a safe place outside of their home or at a trusted person's house
- Help them to plan an exit strategy with their children and perhaps a close trusted friend



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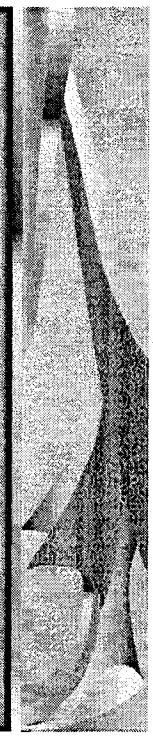
What you can do

- Be a non-judgmental ear (avoid generalizations)
- Do not pressure the victim to do what you want them to do
- Recommend professional and spiritual counseling
- Help with safety planning
- Provide resources to DV clinics, shelters, and legal Aid offices



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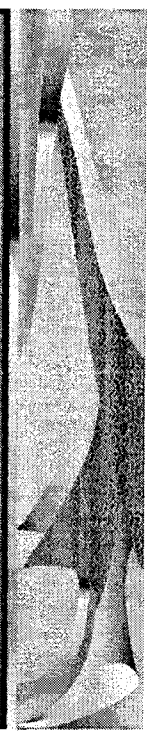

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APPENDIX C

MODULE ONE HANDOUTS

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PHYSICAL
VIOLENCE
SEXUAL
USING COERCION AND THREATS
Making and/or carrying out threats to do something to hurt her • threatening to leave her, to commit suicide, to report her to welfare • making her drop charges • making her do illegal things.
USING INTIMIDATION
Making her afraid by using looks, actions, gestures • smashing things • destroying her property • abusing pets • displaying weapons.
USING ECONOMIC ABUSE
Preventing her from getting or keeping a job • making her ask for money • giving her an allowance • taking her money • not letting her know about or have access to family income.
USING EMOTIONAL ABUSE
Putting her down • making her feel bad about herself • calling her names • making her think she's crazy • playing mind games • humiliating her • making her feel guilty.
POWER AND CONTROL
USING MALE PRIVILEGE
Treating her like a servant • making all the big decisions • acting like the "master of the castle" • being the one to define men's and women's roles
USING ISOLATION
Controlling what she does, who she sees and talks to, what she reads, where she goes • limiting her outside involvement • using jealousy to justify actions.
USING CHILDREN
Making her feel guilty about the children • using the children to relay messages • using visitation to harass her • threatening to take the children away.
MINIMIZING, DENYING AND BLAMING
Making light of the abuse and not taking her concerns about it seriously • saying the abuse didn't happen • shifting responsibility for abusive behavior • saying she caused it.
PHYSICAL
VIOLENCE
SEXUAL

DOMESTIC ABUSE INTERVENTION PROJECT
202 East Superior Street
Duluth, Minnesota 55802
218-722-2781
www.duluth-model.org

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Muslim Power and Control Wheel

PHYSICAL VIOLENCE
SEXUAL
pushing, shoving, hitting, punching, kicking, grabbing
slapping, beating, twisting arms, biting, throwing down
PHYSICAL VIOLENCE
SEXUAL
POWER AND CONTROL
USING COERCION & THREATS
Threatening to marry another wife. Threatening "God-ordained" wife beating (4:34). Threatening to leave her without money. Threatening to spread the word she is an adulteress. Making her drop charges to preserve extended family's reputation.
USING INTIMIDATION
Grossly dirtying her kitchen several times per day. Having the local imam tell the wife the abuse is her fault. Customs are disguised as religion. Hiding/destroying important documents. Taking all her jewelry & selling it. Apologizing to others for her disobedience. Collecting/displaying weapons. Stalking.
USING ECONOMIC ABUSE
Refusing to allow wife to get education or training. Refusing to let her get a job. Demanding she quit a job. Taking her entire paycheck while Islam allows her to keep it all. Hiding family income.
USING EMOTIONAL ABUSE
Belittling/calling wife unfit Muslim mother. Making fun of her inadequate Islamic knowledge. Calling her names & calling her crazy. Making her believe that she is incapable of directing her own life. Telling abused women they must be quiet, docile & obedient to uphold family honor. Lying to her extended family in letters. Saying her lovemaking is inferior to Americans.
USING MALE PRIVILEGE
The husband's dominance and inflexibility is extolled as Qur'anically mandated requiring obedience in all matters. Wife's opinions, aspirations & plans are condemned as "Western" and un-Islamic. Children are verbally/physically abused as the "right" of Muslim father. Wife is encouraged to fear husband. Repeats false Hadith about women bowing to men.
USING ISOLATION
Husband says that as the "qawwamun" (manager) of his wife he has the God-given right to control her every movement, who she sees and talks to, what she thinks & what she reads. Wives are made to get permission to use the phone, go grocery shopping & visit parents. Even if their marriage contract gives her full mobility the husband ignores it.
USING CHILDREN
Children are told that they are beaten to prevent them from becoming too "American." Father threatens to get custody from Islamic court, send children overseas, marry them off young, or kidnap them. Children's trauma symptoms are used as an excuse to batter wife. Father encourages children to insult & disrespect mother. Husband says he has to abuse mother to stop child abuse.
MINIMIZING, DENYING & BLAMING
Directing children to lie about/trivialize the abuse. Denying the abuse by calling it "discipline." Saying the wife "caused" the abuse. Telling the wife that divulging episodes of abuse equals violation of her Islamic responsibility to protect her husband's privacy and that God will condemn her for it.

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APPENDIX D

MODULE TWO HANDOUT

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LOVE AND CARE FOR YOUR CHILDREN
TRUST AND RESPECT
Acknowledge children's right to have own feelings, friends, activities and opinions • Promote independence • Allow for privacy • Respect feelings for other parent • Believe your children.
PROMOTE EMOTIONAL SECURITY
Talk and act so that children feel safe and comfortable expressing themselves • Be gentle • Be dependable.
CARE FOR YOURSELF
Give yourself personal time • Keep yourself healthy • Maintain friendships • Accept love.
PROVIDE PHYSICAL SECURITY
Provide food, shelter, clothing • Teach personal hygiene and nutrition • Monitor safety • Maintain a family routine • attend to wounds.
NURTURING CHILDREN
GIVE AFFECTION
Express verbal and physical affection • Be affectionate when your children are physically or emotionally hurt.
PROVIDE DISCIPLINE
Be consistent • Ensure rules are appropriate to age and development of child • Be clear about limits and expectations • Use discipline to give instruction, not punish.
ENCOURAGE AND SUPPORT
Be affirming • Encourage children to follow their interest • Let children disagree with you • Recognize improvement • Teach new skills • Let them make mistakes.
GIVE TIME
Participate in your children's lives: activities, school, sports, special events and days, celebrations, friends • Include your children in your activities • Reveal who you are to your children.
LOVE AND CARE FOR YOUR CHILDREN

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APPENDIX E

MODULE FOUR HANDOUTS

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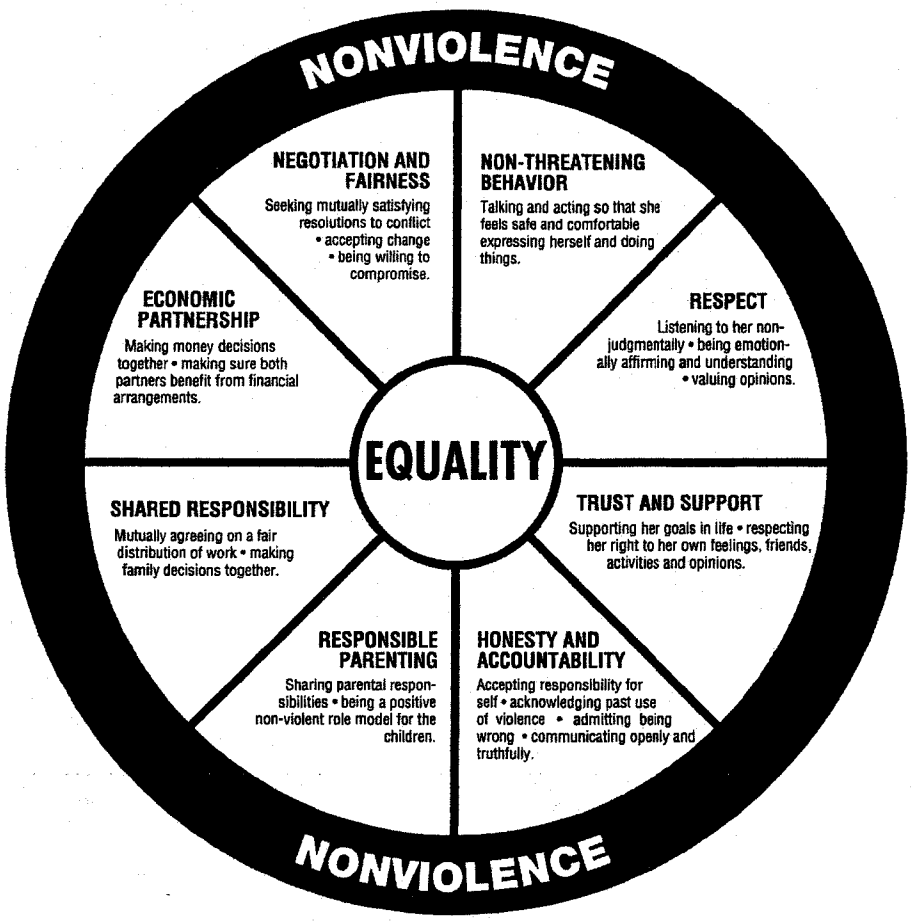
NONVIOLENCE
NEGOTIATION AND FAIRNESS
Seeking mutually satisfying resolutions to conflict • accepting change • being willing to compromise.
NON-THREATENING BEHAVIOR
Talking and acting so that she feels safe and comfortable expressing herself and doing things.
ECONOMIC PARTNERSHIP
Making money decisions together • making sure both partners benefit from financial arrangements.
RESPECT
Listening to her non-judgmentally • being emotionally affirming and understanding • valuing opinions.
EQUALITY
SHARED RESPONSIBILITY
Mutually agreeing on a fair distribution of work • making family decisions together.
TRUST AND SUPPORT
Supporting her goals in life • respecting her right to her own feelings, friends, activities and opinions.
RESPONSIBLE PARENTING
Sharing parental responsibilities • being a positive non-violent role model for the children.
HONESTY AND ACCOUNTABILITY
Accepting responsibility for self • acknowledging past use of violence • admitting being wrong • communicating openly and truthfully.
NONVIOLENCE

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Pre/Post Test

1. How prevalent do you think domestic violence is within the Muslim community in the United States?

_____2% _____5% _____10% _____25%

2. If a boy lives in an abusive home how likely is he to commit violent acts against his adult partner or their children?

_____5 times _____10 times _____100 times _____1000 times

3. What are different types of domestic violence?

Please circle all that apply.

Jealousy

Verbal insults

Threatening deportation

Silent treatment

Pushing

4. Domestic violence can be caused by genetics?

True_____

False_____

5. Myth or reality: Women provoke beatings, and they must enjoy or need to be beaten or they would leave.

True_____

False_____

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Client Satisfaction Survey

1. How would you rate the quality of training you received?

4	3	2	1
Excellent	Good	Fair	Poor

2. Did the training meet your expectations?

4	3	2	1
Yes, Definitely	Yes, Generally	No, not really	No, not at all

3. To what extent did the training meet your perceived needs?

4	3	2	1
Almost all needs met	Most needs met	Only a few needs met	None met

4. Would you recommend this training to other community or religious leaders?

4	3	2	1
Yes, Definitely	Yes, Generally	No, not really	No, not at all

5. How satisfied are you with the amount of training you received?

4	3	2	1
Very satisfied	Mostly satisfied	Mildly dissatisfied	Quite dissatisfied

6. Do you think the training you received will help you to deal more effectively with people you come across that are affected by domestic violence?

4	3	2	1
Yes, Definitely	Yes, Generally	No, not really	No, not at all

7. In an overall, general sense, how satisfied are you with the training you received?

4	3	2	1
Very satisfied	Mostly satisfied	Mildly dissatisfied	Quite dissatisfied

8. Are there areas you would have liked more information on?

_____

_____

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9. Additional Comments and Suggestions:

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APPENDIX F

RECOMMENDED READINGS

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Recommended Readings:

Abugideiri, S. (Fall 2005). A Perspective on Domestic Violence in the Muslim Community. *Working Together: A Newsletter of FaithTrust Institute.* (copies of the article in PDF file at www.faithtrustinstitute.org)

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